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*Annals of Scottish Episcopacy. By the Rev. JOHN SKINNER, A. M. of Forfar.*

(Continued from page 295.)

LETTER XX.

BISHOP SKINNER TO DR. GASKIN.

I HAD just finished and sent off my last letter to Mr. Park, of the 31st of March, when the post brought me your favour of the 26th, the contents of which made me regret that I had not received it a day sooner, as, in that case, I might have been prevented from giving unnecessary trouble, where it is both my duty and my wish to be as little troublesome as possible.

I need not, however, take up your time in making repeated apologies for thus adding more and more labour to the task which you and your colleagues have so generously imposed upon yourselves, as, knowing that I represent and act for a suffering community, you will readily excuse my doing all in my power to obtain as complete and effectual a redress of their grievances, as their peculiar circumstances will admit.

I see the force and propriety of that train of reasoning which you have so correctly detailed from the conference you had the honour to hold with the venerable Bishop Horsley, on the subject of my last letter and representation. I am well convinced that his Lordship's views of the pure Episcopal character, are as just and accurate as his friendship to our cause has been hearty and uniform, ever since he was made acquainted with it. A mind bold and discerning like his Lordship's, can easily distinguish between those spiritual powers, which a valid Episcopacy necessarily implies, and that civil effect to these powers which a

temporal establishment only can grant. But, alas! the bulk of mankind are so poorly endowed with this discriminating faculty, that they will not be able to perceive the distinction; so that where the civil effect is peremptorily refused, they will be apt to suspect that the spiritual power is at least tacitly denied.

It is this unhappy tendency, which the world daily exhibits, to confound things in their real natures perfectly distinct, that alarms our fears on the present occasion, and makes us entertain such apprehensions from the proposed clause in our Repealing Bill absolutely incapacitating us from officiating in the Church of England.

The great difficulty in attempting to remove the cause of these apprehensions arises, as you justly observe, from the peculiar nature of your ecclesiastical constitution. But as that constitution is already so well defined, and firmly established by statutes well known to all concerned, might it not have been expected that no new act, or clause of an act, would have been necessary to explain or ratify what has been long sufficiently understood, and duly observed by those whose business is to provide "*ne quid detrimenti ecclesia capiat.*" Had this matter been permitted to remain *sub silentio*, as was happily intended by the last year's Bill, in our favour, we should have been perfectly easy under the supposed incapacity of our Clergy to hold livings in the Church of England, because our adversaries would have had no new handle against us; and it was on this footing that the Archbishop himself, as we were told, wished the matter to rest, fully satisfied that the Legislature had provided sufficiently already against any encroachments on the rights and privi-

leges of the Church of England, and desirous of casting no slur on our orders as to their spiritual effect in Scotland; though unrecognized by the law of the land, these orders could have no civil effect in England. Happy had it been for us, and for the cause of Scottish Episcopacy, if his Grace's opinion had prevailed; as in that case no suspicions could have been entertained of the English Bishops being unfavourable to the spiritual powers of the Scottish Episcopal Church. And had any Scottish ordained Clergyman been so ambitious as to aspire after a presentation to a living or cure of souls in England, the Bishop in whose diocese the living or cure was situated, might very properly have said, "I make no doubt of the spiritual authority of the Scottish Bishops in their own Church, but as the law neither of England nor of Scotland recognizes any such Bishops, their orders cannot be sustained as legal qualifications for institution here, nor have any civil effect within the Church of England."

Such an answer would have settled the business immediately, and would have prevented any further attempts of a like kind. We are far from thinking it unreasonable that the patrimony of the Church of England should be effectually secured to her own sons. We beg leave only to request of her venerable fathers that this security may be preserved in such a form as throws not even a shadow of doubt on the validity of our orders, nor interposes any legal obstacle to communion in things spiritual, between the two churches.

We are well convinced that those worthy Prelates whom you have consulted on this tender subject, have paid the most friendly attention to it; as a proof of which, I am happy in acknowledging the favourable addition which has been suggested to the clause, of which you send me a copy. Yet the candid and equitable design of that addition might be evaded, (and often I fear would be evaded,) by our candidates for English orders procuring a title from some of the Clergy in the northern dioceses of England, and

by their being ordained within such diocesses upon this legal title. To procure this title, and afterwards to quit the cure on which it was founded, for a Chapel in Scotland, might, in certain cases, be attended with trouble. But it is a sort of trouble which an enterprising young man would cheerfully undergo, rather than accept of such orders as malice working upon ignorance might represent as of no validity. To prevent such abuses, therefore, equally hurtful to the cause of Episcopacy in both parts of the kingdom, would be an object worthy of the piety, prudence, and good sense of the English hierarchy; and to their superior judgment and penetration must we refer the determination of this weighty and important matter. It has been suggested to me, that a direct application to some of their Lordships, particularly to the Bishops of Bangor and St. Davids, might be of great use. But, for my own part, I think it more prudent to commit the management of the business to you, and our other zealous friends. This letter, if you think proper, may be shown to such of the Bishops as shall honour you with a conference on the subject, or perhaps greater justice may be done to the contents of it by using your own arguments, if not by putting mine in a proper dress. In a word, having already intrusted the whole of this business, (which, however simple in itself, seems now to be entangled in consequential difficulties,) to the care of our London Committee, on whose zeal and activity we have the utmost reason to rely, I have only, in the name of all concerned, to entreat that you will do with us and for us the best that is in your power, and not allow our troublesome animadversions to abate your assiduity in our behalf, or interrupt the progress of the main design, "A repeal of the penal laws."

This is the principal object of our present solicitude, and, after the assurances of support which you have received, and the hopes which, in consequence of these assurances, you so kindly cherish, we cannot but flatter ourselves that the present Parliament



will do something for us. A second disappointment would undoubtedly make people suspect that there is still some ground for Government to be dissatisfied with us; and such a suspicion, if we have enemies, (as who, or where are they that have not?) would certainly give them a great advantage against us. With respect to the new clause in our Bill, which, doubtless, has excited fears of future harm, we have lifted up our voice against it, in a modest, and, I trust, inoffensive manner. If we cannot be heard, there is no help; we must here submit to the will of our earthly superiors, and confide the care of the Church, and every faithful portion of it, to its Almighty Head, our Heavenly Sovereign, in humble expectation that he will "make all things work together for good to them who" sincerely "love" and seek to please him. In name of all concerned, I have the honour to be, &c.

Before this letter could have reached Dr. Gaskin, Bishop Skinner received

### LETTER XXI.

DR. GASKIN TO BISHOP SKINNER.

Anxious to communicate to you all the information respecting the concerns of your Church in my power, I embrace the earliest opportunity of writing to inform you, that I have this morning (April the 8th) had a long conference with the Bishop of Bangor, on the subject of your Bill. His Lordship, who, you may be assured, is your very hearty friend, sees your hierarchy in its true point of view, and is for having it as explicitly acknowledged as to its inherent spiritual power, as is that of the American Bishops. He even commissions me to assure you of this; so that I do hope, after all, that we shall get every thing, excepting an allowance of your actual ministrations in the Church of England. The clause here enclosed was framed by his Lordship last year, and he intended to introduce it, in case the Bill had been suffered to go on. This is what he now recommends; and if it be suffered to pass, there will evidently be a clear Parliamentary re-

cognition of your spiritual character, although your ministrations are confined to the other side of the Tweed. If we can obtain this, it will be more than I expected a few days ago. The Lord Advocate is unfortunately gone to Bath, but he will return very soon. I shall, immediately on his return, wait upon him again, and on the suggestion of his Grace of Canterbury, desire him, without delay, to go in person to the Lord Chancellor and Mr. Pitt. After this, two of the Bishops have explicitly assured me, that they have no doubt of their being able to convince his Lordship of the fitness of granting our request.

The Bishop of Bangor does not think Parliament so near its dissolution as some people do; and if so, we may still have sufficient time for our purpose. God, we confidently trust, is with us; therefore let us not be cast down, but humbly hope all things will go well.

The clause mentioned in the above, as framed by the Bishop of Bangor, runs thus: "Provided also, and be it hereby declared, that no person or persons, admitted to the order of Deacon or of Priest, by any Bishop or Bishops, so consecrated, shall be thereby enabled to exercise his or their respective office or offices, within any of his Majesty's dominions, except Scotland aforesaid, in the manner herein before mentioned." The words being very little varied from a similar clause in the act passed anno 1786, by which certain persons were permitted to be consecrated for the Episcopal Church in America, and which expressly disqualifies all such Bishops, or the persons consecrated or ordained by them, from exercising their office within any part of his Majesty's dominions. And the enactment may be further illustrated by what daily occurs in both the army and navy of Great-Britain, when a man, though duly promoted to the rank of a General or of an Admiral, &c. is permitted, by the Commander in Chief, or Board of Admiralty, to exercise the functions of his office in the East or West-Indies, or in such and such foreign parts only.

Yet even a clause of this restrictive nature was not likely to meet with assent, as appeared by

### LETTER XXII.

DR. GASKIN TO BISHOP SKINNER.

*“London, April 22, 1790.*

“I acknowledge receipt of your letter, dated April the 13<sup>th</sup>, and am truly sorry to inform you, that your suggestion respecting the Bishop of Bangor’s original clause was right. We have been obliged to abandon it; and what are the precise terms in which the clause is now to be framed, I do not certainly know, though I expect to hear in the course of this day or tomorrow.

“The Bishop of St. Davids is still anxious for the introduction of his addition, depriving our Clergy of the power of holding any cure or chapel in Scotland. On this account he is desirous of being furnished with instances of persons being ordained by English Bishops, in order to officiate in Scotland. The day before yesterday I wrote to Bishop Abernethy Drummond on the subject, and desired him to send his answer by return of post. You may also be able to give us information of the same sort, and we request you will favour us with it without delay.

“Mr. Jones, of Nayland, has been in town, and has had a long, interesting, and satisfactory conference with the Archbishop on the subject of your Bill; and Mr. Stevens, having just left me, is gone where he will meet his Grace, so that the next letters you receive will, I trust, be brimful of good news, at least they will contain important information. You may be assured that we act, in your business, in perfect unison, and are all three equally zealous in pursuing the best means in our power, and in such a way as shall be most likely to secure the end.

“May God give success to our labours, and grant to every part of his church the blessings of peace and prosperity.”

Of the same date with the foregoing, Bishop Skinner received information that the Lord Advocate for

Scotland, having arrived in London on the evening of the 13<sup>th</sup> of April, had, the day after, a conversation, in the House of Lords, with Lord Chancellor Thurlow, on the Scottish Episcopal Bill, the result of which was, that the Chancellor would think of what had passed for a day or two, and let his Lordship know his sentiments. Two objections, it appeared, had arisen in Lord Thurlow’s mind; the first was, that the Scottish Bishops derive their authority from the Pretender; the second, that they were desirous of acquiring temporal ecclesiastical jurisdiction, by legislative sanction. The London Committee rejoiced to find these the only serious objections in this great man’s mind; because, say they, “an instant of time will now set him right;” and then add, “we have written three letters,—to the Archbishop of Canterbury, to the Bishops of Bangor and St. Davids, stating the Chancellor’s objections, and requesting their immediate assistance, so that, we trust, a few days now will determine the event of this cause.”

In reply to Dr. Gaskin’s letter, intimating the Bishop’s desire to be furnished with instances of persons being actually ordained by English Bishops “in order to officiate in Scotland,” Bishop Skinner writes as follows:—

### LETTER XXIII.

BISHOP SKINNER TO DR. GASKIN.

*“Aberdeen, April 29, 1790.*

“I wish it were in my power to give such explicit information on this head as might lead to farther inquiry into the manifest irregularity of that scheme which has been productive of so much unhappy division among the Episcopalians in Scotland.

“That within the last forty or fifty years a considerable number of candidates for holy orders have gone from this country, and obtained ordination in England, with no other view but that of officiating in chapels in Scotland, is a fact well known in every corner of this country. On what titles they were ordained, or whether they produced a call or obligation for a certain living from the Congregations which they were to serve, it is impossi-



ble for me to say. But the following instances consist with my own knowledge, and have happened since I entered into the Church.

"In the year 1763 I was collated by Bishop Gerard, then Bishop of this diocese, to the charge of an Episcopal Congregation in the parish of Ellon. A year or two after I was settled, two gentlemen of the neighbourhood wished to have a qualified Clergyman set up in opposition to my ministry. With this view they agreed with a Mr. Blake, then a Presbyterian schoolmaster, who proceeded to London, and was certainly ordained by the Archbishop of Canterbury of that day."

"This Gentleman having found the encouragement inadequate in a country village, was speedily removed, by the interest of some friends, to a small Chapel in Aberdeen, where he now resides; and, if report speaks true, has shown himself decidedly inimical to our Bill. Much about the same time a similar attempt was made to oppose a brother Clergyman of mine, in the parish of Lonmay, in Aberdeenshire, by a Mr. Bruce, who also got orders purposely in England; but from what Bishop I cannot say. His endeavours in the country proving also abortive, he left his situation there abruptly, and now officiates in what is called the English Chapel of Arbrogath, in the county of Forfar. About the year 1770, a Mr. Laing, in the little town of Peterhead, in the county of Aberdeen, was actually ordained in Peterhead, where Bishop Kilgour, the Bishop of the diocese, had his pastoral charge, by Dr. Trail, Bishop of Down and Connor, in Ireland, then travelling for his amusement. And about six or seven years ago, a Mr. Stephen was recommended by the Countess of Errol, and ordained by the Archbishop of Canterbury to succeed a Mr. Mason, whom the Countess had brought from England on her marriage with the late Lord Errol. This gentleman now officiates in the parish of Cruden, Aberdeenshire, in a Chapel opposed

by the Scottish Episcopal Clergyman.† Other instances there certainly are of persons being ordained in England for the purpose of officiating as Episcopal Clergymen in Scotland. I have particularized the above, because they have occurred in my own time, and in that part of our Church with which I am more immediately connected. When my colleague, Bishop A. Drummond, shall have furnished you with his list, I hope you will have it in your power to satisfy his Lordship of St. Davids, that the additional clause which he has proposed may be productive of the happiest consequences to the cause of Episcopacy in this country. With regard to the progress of our main business, though it is not very pleasant to lie under imputations which are owing entirely to ignorance, yet I feel myself somewhat relieved by hearing that the opposition of a certain great man is founded on objections which can be so very easily removed. The Scottish Bishops can all take God and a good conscience to witness, that their authority has no more connexion with 'the Pretender,' than has the authority of the Archbishop of Canterbury, or that of the Lord Chancellor himself! And as to their desiring any temporal jurisdiction in their ecclesiastical capacity, it is what you know they have repeatedly and solemnly disclaimed in every stage of the business now in agitation.

Bishop Abernethy Drummond having, about this period, been requested, by a gentleman belonging to the established Church of Scotland, to consecrate a burying-ground on his property: and having sent the Bishop of Carlisle, Dr. Douglas, a copy of the

† It did not then occur to Bishop Skinner that Dr. Moore, in ordaining Mr. Stephen, required no title beyond that of domestic Chaplain to the Earl of Errol; while it is but doing justice to Mr. Laing, of Peterhead, as well as to Mr. Stephen, of Cruden, (although both are now in the silent grave,) to state that they both united themselves and flocks to the Scottish Episcopal Church, and entered with heart and hand on promoting the general union of Episcopalians in Scotland, as will be shown in the sequel.—*Annalist*.

\* Dr. Secker became Archbishop of Canterbury in April, 1768, and died in 1768.—*Annalist*.

form of consecration which he made use of, received from his Lordship the following answer:—

#### LETTER XXIV.

THE BISHOP OF CARLISLE TO BISHOP  
ABERNETHY DRUMMOND.

"I was favoured with yours of the 14th, enclosing your very excellent form of consecrating a burying-ground.

"Were it known among us in this part of the island, how liberally the Scottish Presbyterians think about their own Episcopalians, your Bill would meet with fewer obstructions.

"I put lately into the hands of the Archbishop of Canterbury, a letter from Dr. Campbell, of Aberdeen, in which he laments to me the fate of your last year's application, and bears the strongest testimony, that the granting the indulgence you have petitioned for, will, so far from giving offence, be highly agreeable to those of the establishment in Scotland. You will understand from your agents here what are the Chancellor's objections to your Bill. Endeavours, I make no doubt, will be used by the Archbishop, and others of our Bench, to rectify his misapprehensions, and I heartily wish those endeavours may be effectual."

On receiving the information contained in this letter, Dr. Campbell's good offices having been purely voluntary, and therefore the more gratifying, Bishop Skinner waited on him, and, in name of the whole Bishops and Clergy of the Scottish Episcopal Church, gave the Doctor most hearty thanks for the friendly part which he had acted, in conveying to the Bishop of Carlisle such a favourable testimony in their behalf. But the testimony of friends was, at the time, of no avail. A letter from Dr. Gaskin arrived, the commencement of which augured what the sequel would be.

#### LETTER XXV.

DR. GASKIN TO BISHOP SKINNER.

"It is with most painful reluctance that I sit down to communicate to you, as from your London Committee, the contents of a letter from the Lord Advocate to Mr. Park, I will tran-

scribe the whole of it, and afterwards subjoin some observations.

*"Sackville Street, April 30, 1790.*

"Dear Sir,

"I am to blame in having been so long in answering your letters. But I wished to see the Attorney-General, with whom I have at last met, and conversed on the subject.

"With every wish to forward the cause of your clients, if I may so term them, we both at last concurred in the expediency of urging the repeal this Session; and, I am satisfied, on good grounds. It is impossible for me to go again to the Chancellor, even supposing my ideas to have been different from those I have just now stated, unless his Lordship was to send for me, and hint at a desire of being farther informed on the business.

"I beg therefore that you would communicate to Dr. Gaskin, and the other gentlemen concerned in London, that they may intimate to their friends in Scotland, the inexpediency, as well as the impossibility, of bringing their case at present under the consideration of Parliament. I am, &c.

"R. Dundas."

"To Mr. Park."

"You will, I presume, with us, consider this as a final damper to all our hopes and expectations this Session; and I am persuaded, you would counsel us to say, 'God's will be done.' One consolation, which at present we experience, is, that every step which seemed likely to promote the accomplishment of our wishes, has been industriously pursued, and nothing, I am persuaded, has been done to injure you. Another consolation is, that at this instant you stand on better ground than at any former period. Nothing has occurred which can induce you to entertain a doubt of success with the new Parliament; and very many particulars conspire, all encouraging us to renew our application next winter, with cheerful confidence that it will not be renewed in vain.

"Your church is now better known on this side of the Tweed than it has been for many years past. The spiritual character of yourself, and your



worthy colleagues, is most explicitly recognized by the Prelates of our Bench; and I am persuaded they are most willingly ready to lend their helping hand towards the accomplishment of your wishes. The business, however, they all agree, must be considered as a State measure, and without the Great Officers of State nothing can be done. Of their concurrence next Session no doubt is to be entertained; and the Lord Advocate himself assured me, that he would then be in Parliament, and would think it his duty to bring forward your Bill.

"On such considerations as these, in addition to the justice of your cause, and the firm belief that 'God is with us,' we are not in the least dispirited, although, for the present, we are disappointed.

"I hope no material injury from the delay will befall any part of your community, but that the same gracious Providence, which, during the period of a long and gloomy winter, has kindly watched over the shepherds and your sheepfold, will continue to you protection from without and grace from within. I need not at this time add more than that, if it please God to continue life and health to Mr. Park, Mr. Stevens, and myself, until the time of renewing the business come round again, we shall be most cheerfully ready to be employed in whatever way the Committee of Delegates of the Scottish Episcopal Church shall judge fit.

"I must trouble you to communicate the substance of this letter, with our respectful compliments to the rest of the Committee of Delegates; and be assured that I am, with inviolable attachment to your cause and to yourself, yours," &c.

*"London, May 3, 1790."*

In addition to the information and friendly suggestions conveyed in the above letter, the very next post brought Bishop Skinner a short note from Dr. Gaskin, in these words:—

"This moment the enclosed reached me. It will give you some comfort, and therefore I put you to the

expense of postage. Communicate its contents to your brethren.

"The Bishop of St. Davids has at last spoken to the Chancellor, but he found him so extremely uninformed upon the business, that he says it will take him too much time to make him understand it, to give us any reasonable hope of success this Session. The Bishop says, that the Chancellor expressed a desire to hear him further upon the matter in private, but begged he would defer the interview till the Spanish business is a little blown over.

"The Bishop designs to breakfast with the Chancellor on Saturday, the 15th instant, when he will enter fully into the subject, and he thinks he shall be able so thoroughly to possess him with the merits of the cause as to enable us to begin early in the ensuing Session. And, indeed, when I consider the ability of our advocate, and the anxious zeal which he has displayed in the cause of Scottish Episcopacy, we have every thing to hope. The Bishop added, that he meant also, a day or two before he goes to the Chancellor, to have half an hour's conversation with Mr. Park, that he may be certain he is master of the subject. He desired me likewise to say from him, by way of comfort to our friends in Scotland, that there is no doubt of their ultimate success; that their cause, and their rights, as a sacred body, are better understood in England than ever; and that if the Bill is put off, it is not from a doubt of the propriety of their request, but to be imputed rather to the urgency of public affairs, which had hitherto prevented the Chancellor from giving their Bill that attention which it is necessary for him to do before it can pass into a law.

"This is most clearly my own opinion of the Scottish Episcopal Church, which I think, (and I know that you agree with me,) has already greatly emerged, even without any Bill, from that obscurity in which it has been involved, and from that oppression under which it has so long and so unjustly laboured. Were it nothing else, the countenance it has received from, and the zeal which has

been displayed by, some of the most learned and distinguished Prelates of our Bench, entitle her already to hold up her head, as a very distinguished and venerable branch of the Church of Christ."

As soon as possible after receiving the above friendly communications, Bishop Skinner acquainted the other Members of the Committee with their contents. All joined in regretting this unluckily delay in the business entrusted to their management. At the same time they felt no small satisfaction in reflecting, that no part of their own conduct, or of the conduct of their highly valued friends, could be charged as the cause of this repeated disappointment. On the 18th of August, this year, the Diocesan Synod of Aberdeen having met, the Bishop laid before his Clergy an account of the several steps which had been taken during the last Session of Parliament for obtaining the relief so ardently desired; when the Clergy unanimously approved of the conduct of their Delegates, and thanked the Committee for their zeal and assiduity, recommending to them at the same time to solicit the aid of well disposed Noblemen and Gentlemen, particularly the support and countenance of the Right Honourable the Earl of Kellie,\* of whose zeal in the cause of Scottish Episcopacy the Clergy of this Church could not but be highly sensible. The Members of the Synod also ordered their Clerk to transmit an extract of their proceedings, signed by their Dean, to the Deans of the other Dioceses of the Church, to be by them laid before their brethren of the priesthood, for their consideration and concurrence. In consequence of

\* Archibald Erskin, the seventh Earl of Kellie, who died in the 62d year of his age, anno 1797. A nobleman, of whom, in a short Memoir of his life, it is justly said, that "being himself a member of the Scottish Episcopal Church, and having long regretted the restraints which were laid upon her worship, it was chiefly owing to his unwearied exertions, that, in 1792, those restraints were removed by Act of Parliament." See "*A Short Account of Lord Kellie's Life and Opinions*," by Dr. Gleig, of Stirling.

this resolution, the Church was unanimous in expressing the full confidence which it continued to have in the Committee of Delegates, cordially thanking them for past exertions, and requesting them to continue to use their best endeavours in forwarding the important trust to which they were appointed.

(To be continued.)

#### FOR THE CHRISTIAN JOURNAL.

*Abstract of the Proceedings of the Bishops, Clergy, and Laity of the Protestant Episcopal Church in the United States of America, in a General Convention held in St. James's Church, in the City of Philadelphia, from the 16th to the 24th of May, inclusive, A. D. 1820.*

(Continued from page 307, and concluded.)

#### New-Jersey.

THE state of the Church, in the diocese of New-Jersey, through the Divine goodness, still continues, however slowly, to improve.

Though there has been but one addition to the number of congregations since the last report (the church at Paterson), yet there has been an increase of members and of communicants in several. More clergymen now belong to the diocese, and possess cures, than at any former period. The Churches, with scarcely an exception, are in excellent repair. One of which, St. Michael's Church, at Trenton, has been lately rebuilt, in an elegant style, and others have been improved and repaired. The vacant Churches have enjoyed the regular administration of the word and ordinances, more frequently than formerly. They have been annually visited by the Bishop, some of them oftener; several of them by the Rectors in their vicinity; and all of them, by Missionaries. There is, therefore, cause for gratitude to the Divine Head of the Church, that, struggling with difficulties and discouragements, as our section of it has been for many years, we are yet permitted not only to live, but to anticipate, with considerable confidence, a still better state of our ecclesiastical affairs.



Since the preceding General Convention, the Bishop of the diocese has admitted to priests' orders, the Rev. James Montgomery, formerly a Deacon, in the diocese of Pennsylvania; and to Deacons' orders, Samuel Brighton Stratton (since removed to Maryland), Francis H. Cuming (since removed to the diocese of New York), George H. Woodruff, and Clarkson Dunn.

Two institutions have taken place within the same time, the Rev. James Montgomery, to the Rectorship of St. Michael's Church, Trenton (since removed to the diocese of New-York), and the Rev. Abiel Carter, lately of the diocese of Pennsylvania, to the same Rectorship.

Two candidates for holy orders have been admitted.

Confirmations have been administered in eight churches. The number confirmed was one hundred and fifty-three. The number of baptisms reported, since the last General Convention, is four hundred and eighty-two, and the present number of communicants, upwards of eight hundred. The rubrics and canons of the church are generally observed with attention, and the authority of the church respected.

The funds of the corporation for the relief of widows and children of clergymen of the Protestant Episcopal Church in this state; of the Episcopal Society for Promoting Christian Knowledge and Piety; and the fund for supporting Missionaries, have increased considerably since the last report. The permanent fund of the Episcopal Society has advanced from four hundred and seventy-five, to upwards of eight hundred dollars; at the same time a very considerable number of Bibles, Prayer Books, and religious tracts have been gratuitously distributed by the Society, among the needy members of the church, and others.

The number of instituted Rectors, in the diocese, is nine. The whole number of Clergymen, fifteen; three more than were reported at the last meeting.

### *Pennsylvania.*

There are, at this time, in the state of Pennsylvania, thirty clergymen of the Episcopal Church; the greater part of whom are engaged in the discharge of parochial duty.

The following persons have been ordained deacons, in this diocese, since the last General Convention: Richard S. Mason, William A. Muhlenberg, Henry R. Judah, Samuel C. Brinckle, Manning B. Roche, Thomas Breintnall, William Westerman, Joseph Spencer, John Rodney, Bird Wilson, William S. Wilson, Charles G. Snowden, John Johns, Samuel Bacon, Henry Pfeiffer, and Samuel Sitgreaves, jun.

The following Deacons have been ordained Priests: the Rev. George Sheets, the Rev. Albert A. Muller, of South Carolina, the Rev. Jacob M. Douglass, the Rev. Charles M. Dupuy, the Rev. Thomas P. May, the Rev. Frederick Dalcho, M. D. of South-Carolina, the Rev. John V. E. Thorn, the Rev. Bird Wilson, and the Rev. Samuel Bacon.

There are, at present, the following candidates for orders in this diocese: Samuel Marks, Charles P. M'Ilvaine, Ephraim Bacon, James Doughen, John P. Bankson, Robert Piggot, Richard H. Morgan, Joseph Mason, Peter Van Pelt.

This diocese has been deprived by death, of the Rev. Absalom Jones, the Rev. Thomas P. May, and the Rev. John Campbell.

St. Thomas's Church, Whitmarsh, St. Luke's Church, Germantown, and Christ Church, Leacock, Lancaster county, have been consecrated by the Bishop.

New Churches are erecting at Lancaster, Easton, and Montua.

Four recently organized parishes have been received into union with the Convention of the diocese.

The number of baptisms since the last General Convention, has been one thousand six hundred and sixty-eight, and of confirmations, seven hundred and twenty-four. The number of communicants reported to the last diocesan convention, is one thousand five hundred.

From the representations of the Missionaries who are sent out under the patronage of the Society for the Advancement of Christianity in Pennsylvania, the agreeable intelligence is derived, that a degree of religious sensibility is perceptible among the members of our communion generally, and an attachment to the distinctive principles of our church, which, it is hoped, will, in time, lead to the most beneficial results. Under the influence of this pious zeal, the Missionaries who have been sent into the interior parts of the state have been thankfully received; and cordially welcomed; and under their labours, congregations have been collected and organized, which will soon be able to erect for themselves places of public worship, and support their pastors.

Societies have been established and respectably supported, for Sunday School instruction, for distributing the book of Common Prayer, and religious tracts. The Episcopal Fund is rapidly increasing, and the Corporation for the Relief of Widows and Orphans of Clergymen has an extensive fund, which promises to answer the purposes of its establishment.

Upon the whole, it may be remarked, that the Church in Pennsylvania, under the blessing of her Divine Founder and Head, is as rapidly increasing in prosperity as, when all circumstances are considered, we have any reason to expect.

#### *Delaware.*

The state of affairs and the cause of religion, it is believed, are certainly improving; and it is hoped, the set time to favour this part of our Zion is near at hand. Since the last General Convention, several churches in the state have been repaired, and placed in good order, and have received considerable additions of families and communicants. There are fourteen churches in this state, and the most of them have regular and stated religious services, and those which are not thus favoured, are visited occasionally by the clergy of the state. The church in Wilmington has especially been favoured with

God's blessing within two years past, and has arisen from its desolate state. At Newcastle the prospect is brightening. The churches in Kent county are promising. At Middletown exertions have been made to rescue the fine building the congregation of St. Ann's possess, from dilapidation; and the labour, bestowed lately upon them, has not been in vain.

The conventions of late have been more interesting, and are well attended; and the rules of the church are well observed. The churches in Sussex county are in an improving state. Some of the congregations have made considerable exertions to repair their places of worship; and their labours have not been in vain.

On the whole, we have great reason to be thankful to the Great Head of the Church, that our prospects in this state justify the hope, that, ere long, by the faithful co-operation of the clergy and laity, we shall yet see more "refreshing times from the presence of the Lord," and the cause of our Zion in this state arise from the desolations of many generations.

There are in the state of Delaware, four officiating clergymen. There are about two hundred communicants. There have been one hundred and fourteen persons confirmed; and one candidate received for holy orders, viz. Mr. Wells Wolf.

#### *Maryland.*

It appears from the journals of conventions held in this diocese since the General Convention, that eight hundred and nineteen persons have been confirmed, eight churches have been consecrated, fifteen persons have been admitted to holy orders; eight to the office of Deacon, and seven to that of Priest; and nineteen clergymen have removed into the diocese, from other states. Several religious societies have been established, and some are already productive of much good. Among these, are the "Prayer Book and Homily Society of Maryland," "the Baltimore Female Tract Society," (both of which receive some degree of support from persons not residing in that city), and the Sunday



Schools attached to the different parishes of the diocese. In several parishes, where the ministry could not be obtained or supported, gentlemen, distinguished by their piety and standing in society, have received from the Bishop the appointment of lay readers; and thus are instrumental in preserving among the members of our church their attachment to her most devout and excellent services. Though much pressed by the cares of an extensive parish, containing about four hundred families, the Bishop continues to discharge the duties of his office throughout the diocese; and it was remarked, in his last statement to the annual convention, that, with the possible exception of some remote chapels, he had then completed his tour of Episcopal visitation.

The canons and rubrics of the church are, it is believed, in most respects, generally observed; and, upon the whole, we are allowed to cherish the hope that the prosperity of the Protestant Episcopal Church continues to strengthen and increase in Maryland, that her principles are better understood than formerly, that prejudices once entertained against her are removed, that there is an increased attachment to her rites and ordinances, and that true religion is gaining ground in the hearts and lives of her members.

#### *Virginia.*

The Almighty continues his gracious smiles to this part of his church. Since the last General Convention a considerable number of new congregations has been formed, and a large increase of ministers been added. The number of regular congregations is about fifty, and of officiating ministers thirty. The most delightful unity prevails amongst the ministers. A strong attachment binds them and their congregations together. The conduct of communicants is becoming more and more serious and consistent; and very few are now to be found, who bring reproach upon religion and the church by immoralities, or an attendance upon the vain and sinful amusements of the world. The services of

the church are more punctually and zealously observed, and promise to be esteemed in proportion as they are duly understood. The ordinance of baptism especially, which has hitherto been so neglected, or lightly and profanely performed, begins to excite the more serious attention of the clergy and laity. Whereas the directions of the rubric enjoin the most public and solemn performance of it, where the prayers of the whole congregation may be obtained, it has been too customary, either through a false modesty or irreligious indifference, to prevail upon ministers to disobey the rubric, and let down the ordinance to a mere private ceremony, which has often been accompanied with unbecoming frivolity and mirth. The impiety of such a proceeding now appears in its true colours; and a reformation has already begun, and considerably advanced, which, it is hoped, will be aided and supported by the general voice of the church.

In this diocese a fund for the Episcopate has been commenced.

The college of William and Mary has made an offer, which promises important benefits to students of theology, and has elected a clergyman of our church a professor therein, who will take charge of such students.

A society has been organized to assist indigent young men who are candidates for the ministry, and from which the most beneficial results may be expected.

#### *North-Carolina.*

At a period no more remote than the fall of 1816, the Protestant Episcopal Church in this state was nearly at the lowest point of depression. There were, indeed, some who felt a lively interest in her welfare, and who wept when they remembered Zion. But, like Israel of old, they hung their harps upon the willows in almost hopeless anguish. Even those few houses of God, which had, for some years before, occasionally or statedly resounded with his praise, were closed and deserted; and the pious of our communion, though attached both by education and principle

to the church of their fathers, despairing of seeing her ever again arise from the dust, stood ready to abandon her cause, and to unite themselves with any among whom they could enjoy, in any measure, the benefit of divine ordinances. But, blessed be the name of the Lord, the set time for him to have compassion upon this part of Zion had come. He viewed with an eye of relenting mercy the desolations with which his justice had visited her sins. The prayers of the faithful were heard by the Great Head of the Church, and the decree was sent forth—Let Jerusalem be rebuilt.

In the spring of 1817, was held the first Protestant Episcopal Convention ever held in North-Carolina. At which were present lay delegates from four different parishes, and three of the clergy, whom Divine Providence had, for the time being, brought to that state. Of these, two have since removed, the Rev. Bethel Judd, Rector of St. John's Church, Fayetteville, to whom has succeeded the Rev. Gregory T. Bedell; and the Rev. Jehu C. Clay, Rector of Christ Church, Newbern, whose place is now supplied by the Rev. Richard S. Mason. Besides these three, the church in this state is blessed, at present, with the labours of four others, the Rev. John Avery, Rector of St. Paul's Church, Edenton; the Rev. John Phillips, who is settled in Trinity Church, Tarborough, and performs stated services at various places in its vicinity; the Rev. William Hooper, Professor in the University of North-Carolina; and the Rev. Thomas Wright, Missionary. Mr. Hooper will also act in the capacity of Missionary, as far as it may be in his power; and the Rev. John Toland is daily expected, who will engage in the same service.

Besides these seven clergy, there are, at present, six candidates for holy orders.—William M. Greene, George S. Phillips, Robert Davis, William Lowry, John Davis, and Burton H. Hicocks.

Since the last General Convention, the Right Rev. Richard C. Moore, D. D. has admitted the Rev. Richard

S. Mason to the holy order of Priesthood; and William Hooper, Thomas Wright, and Henry M. Shaw, to that of Deacons. The last mentioned of these gentlemen, has since removed to the diocese of New York.

The Right Rev. Bishop Moore has also consecrated a new church lately erected in Fayetteville, by the name of St. John's Church; and held confirmations at various places, where were confirmed as follows: Fayetteville, sixty; Newbern, fifty-three; Edenton, thirty; Wilmington, one hundred and thirty-eight; amounting in all to two hundred and eighty-one.

It may tend farther to throw light on the condition and history of the church in this state to remark, that, a few years ago, the number of communicants in all our churches did not exceed fifty; whereas, they amount now to more than three hundred and fifty; that besides the Protestant Episcopal Missionary Society of North-Carolina, various charitable and religious societies have been established by the members of our communion; that Bible classes and Sunday Schools are to be found in almost every parish; and that the baptisms reported at the several diocesan conventions since the last General Convention, are two hundred and seventy-five; of which, twenty are stated to be the cases of adults.

Since the church was organized in this state, ten parishes have, at different times, been represented in the annual conventions; and at least six more places will organize churches as soon as they are visited by the Missionaries that have lately been appointed for that purpose.

We are happy in reporting that, as far as we know and believe, the clergy in this section of the country strictly observe the canons and rubrics of the church. The case of private baptism forms, it is believed, the only exception; and in that article, even, a reformation has commenced, which, we trust, will ere long become, complete and universal.

By the good providence of our God, the church in this state has obtained help of the Lord at the very time when she seemed most likely to be-



come extinct. Had this help been delayed but a few years longer, death would probably have swept away all those Episcopal predilections which yet exist in every section of the country; and which, by the blessing of Heaven, will become the seminal principles by which the church, like the fabied Phoenix, shall arise from her ashes. Her prospects are every day brightening more and more. Her friends are every where excited to hope and exertion. May their most sanguine hopes soon be realized! may the Great Head of the Church prosper the work! and may this section of Zion speedily become the joy of the whole earth.

#### *South-Carolina.*

The diocese of South-Carolina, it appears, has been deeply afflicted since the meeting of the last General Convention. The clergy and laity of that church have not only to deplore the loss of their late diocesan, the Right Rev. Dr. Dehon, the recollection of whose virtues and talents they love to cherish in their hearts; but death hath also deprived them of the Rev. Dr. Percy, late Rector of St. Paul's Church, Charleston, and of the Rev. Thomas Frost, late assistant minister of St. Philip's Church, Charleston. The Episcopal Office, however, was not suffered long to remain vacant; but was happily filled by the election of the Rev. Dr. Bowen, in February, 1818, who appears, from an address of his clergy, to possess their thorough confidence and affection. A fund for the support of the Bishop was likewise instituted in the same year, which is progressing and promises to effect the important object it contemplated.

The number of Clergymen within the diocese of South-Carolina, has evidently increased; and there is yet no visible decline of the zeal of either the clergy or laity. Mr. David I. Campbell, Mr. Francis P. Delavaux, Mr. Henry Gibbes, Mr. John W. Chanler, and Mr. William Wilson, who had been received as candidates for holy orders by Bishop Dehon, were admitted to that of Deacons;

the four first named in the diocese of South-Carolina, and the last in that of Pennsylvania, by letters dimissory from the former. Mr. Edward Rutledge, received as a candidate for orders in this diocese, was ordained Deacon, by virtue of letters dimissory, in the diocese of Connecticut. The Rev. Frederick Dalcho, the Rev. Albert A. Muller, the Rev. Maurice H. Lance, the Rev. Francis P. Delavaux, the Rev. Thomas Osborne (since removed to the diocese of Ohio), the Rev. Alston Gibbes, and the Rev. Joseph M. Gilbert, have, within the same period, been ordained Priests; the two first at Philadelphia, and the others in South-Carolina. Several candidates are now preparing for the ministry in that diocese, and there is a prospect flattering to the hopes of the friends of the Church, that it will, in this diocese, yet effectually be restored from the state to which it had, after the revolutionary war, been reduced. At present, it appears, there are more of its parishes supplied, than at any intermediate period since the war.

The Protestant Episcopal Society for the Advancement of Christianity in South-Carolina, which was instituted a few years ago, and has prospered in an unexampled manner, has done much good. This Society is by its constitutions strictly identified with the Church. It devises and executes liberal things. By its funds it has helped to re-establish old parishes, which had fallen into decay. It actually contributes to the support of several ministers.

A society has been also formed, consisting of young men and others, having missions for its object; and it has already been instrumental of good by the employment of the Rev. Mr. Fowler in a quarter of the diocese which had never been visited by an Episcopal clergyman since the revolution. There is a happy prospect of extending the borders of our Church farther into the interior, by the formation, with the help of the Protestant Episcopal Society for the Advancement of Christianity in South-Carolina, of congregations in one or two of the interior districts.

Sunday Schools have been established in several parts of the diocese, and have been the occasion of good to many, it is hoped, particularly to the people of colour. They are, however, of too recent a date to enable us to say much about them. Tracts have also been published and distributed by the Protestant Episcopal Society for the Advancement of Christianity in South-Carolina, calculated to excite attention, to instruct the people in practical religion, and to attach them to the doctrine, discipline, and liturgy of the Church. Among those tracts is a Catechism, edited under the authority and direction of the Bishop and his Clergy, which is explanatory of the one in the Book of Common Prayer. The people of colour are beginning to be instructed in those doctrines and principles of the Christian Religion, which will tend to promote their comfort and well-being here, and their everlasting happiness hereafter, with a prospect of success conducive to their improvement and amelioration.

On the whole, the condition of the Church in South-Carolina is favourable. The Bishop has visited, since his entering on the duties of the diocese, almost every parish within it. Confirmation is regularly administered. The rubrics and canons are conscientiously observed. Both clergy and laity evince a resolution to adhere to the order of the Church, and to oppose all innovation.

The number of baptisms reported to the diocesan conventions within the last three years, is eight hundred and thirty-nine; yet that number is defective, as reports do not appear to have been received from all the parishes every year. The number of communicants appears to be one thousand four hundred and fifty-seven, although that too falls a little short of the truth.

#### Ohio.

By a letter from the Right Rev. the Bishop of this diocese, addressed to the House of Bishops in this Convention, and by them transmitted to the House of Clerical and Lay De-

puties, it appears that the said Right Reverend Bishop has admitted the Rev. Intrepid Morse, Deacon, from New-York, to the holy order of Priests, and Mr. Benjamin Birge, of Kentucky, to that of Deacons; and has confirmed, since his settlement in his diocesan capacity, two hundred and thirty-four persons.

At Dayton, on the Miami, and in several places in the east, and north-east of the state, new parishes have been formed.

The clergy of the diocese are six, besides the Bishop.—Philander Chase, jun. has been admitted a candidate for holy orders.

In laying the preceding statement before the House of Bishops, the House of Clerical and Lay Deputies solicit their counsel and their prayers for the blessing of Almighty God.

In conclusion, the House of Clerical and Lay Deputies, reverting to the notice of private baptisms in some of the preceding statements, respectfully request the House of Bishops to insert, in the pastoral letter solicited by this House, their opinion and advice on the subject of the existing custom of administering private baptism, without great and reasonable cause, and using in private the public office; and also on the subject of the proper qualifications of sponsors in baptism.

Signed by order of the House of Clerical and Lay Deputies.

W. H. WILMER, President.

May 23, 1820.

The following Resolutions were adopted on the subject of the Theological Seminary:—

1. *Resolved*, That the Theological Seminary instituted at New-York, under the authority of the last General Convention of the Protestant Episcopal Church of the United States, be transferred to, and located within, the city of New-Haven, in the diocese of Connecticut.

2. *Resolved*, That the management of the said Seminary be and is hereby vested in a board of trustees, which shall consist of the Bishops of the several dioceses within the United



States, of twelve clergymen, and twelve laymen, to be appointed by the House of Clerical and Lay Deputies, at every meeting of the General Convention; any *seven* of whom shall be competent to form a board for transacting business. They shall have power to collect and manage funds for the benefit of the Seminary, to appoint professors and teachers therein, and prescribe their duties; regulate the admission of students, and prescribe the course of studies to be observed by them, not inconsistent with the canons, and the course of studies which is or may be established by the House of Bishops:—to make such by-laws and regulations as may be necessary for the government of the Seminary, and generally to take such measures as they may deem essential to the prosperity of the institution; *provided*, that the capital of the sums subscribed and collected in pursuance of these resolutions, and of the resolutions on this subject passed by the last General Convention, shall be carefully invested in some secure and productive fund, and shall remain inviolate and untouched, except for the purpose of erecting suitable buildings for the accommodation of the Seminary; and that the interest only of the said capital shall be employed for the compensation of professors, or other current or annual expenditure, except, that they may continue and provide for the present professor.

3. *Resolved*, That the Bishops of the several diocesses within the United States, and, where there is no Bishop, the standing committee of the diocess, be, and they are hereby earnestly and respectfully requested to adopt such measures as they may deem most advisable, to collect funds in aid of the Theological Seminary, and to cause the same, when collected, to be transmitted to the treasurer of the Board of Trustees.

Together with their concurrence in the above resolutions, the House of Bishops communicated to the House of Clerical and Lay Deputies the following declaration:—

The House of Bishops inform the House of Clerical and Lay Deputies,

that in concurring in the resolutions relative to the Theological Seminary, and in its removal from the city of New-York, they deem it proper to declare that they do not mean, by this concurrence, to interfere with any plan now contemplated, or that may hereafter be contemplated, in any diocess or diocesses, for the establishment of Theological Institutions or Professorships; and further, they deem it their duty to express the opinion that the various sums subscribed, having been thus subscribed under an act of the Convention establishing the Seminary in New York, the subscribers who have not paid are not now bound, except they think proper, to pay their subscriptions, the institution being removed to a different city.

Agreeably to the foregoing resolutions, the following Gentlemen were appointed Trustees of the Theological Seminary on the part of the House of Clerical and Lay Deputies:—

The Rev. Daniel Burhans, the Rev. Harry Croswell, the Rev. Birdsey G. Noble, the Hon. Jonathan Ingersol, the Hon. Samuel Wm. Johnson, Nathan Smith, Esq. and Richard Addams, Esq.—*Connecticut*.

The Rev. Samuel F. Jarvis, D. D. George Sullivan, Esq. and David Leas, Esq.—*Massachusetts*.

The Rev. Nathan B. Crocker.—*Rhode-Island*.

The Rev. Jonathan M. Wainwright, and Isaac Lawrence, Esq.—*New-York*.

The Rev. Charles H. Wharton, D. D.—*New-Jersey*.

The Rev. Jackson Kemper, the Rev. George Boyd, and William Meredith, Esq.—*Pennsylvania*.

The Rev. William E. Wyatt, D. D. and Francis S. Key, Esq.—*Maryland*.

The Rev. William H. Wilmer, D. D. and the Hon. Bushrod Washington.—*Virginia*.

Duncan Cameron, Esq.—*North-Carolina*.

The Rev. Christopher E. Gadsden, D. D. and William Heyward, Esq.—*South-Carolina*.

It was resolved in the House of Clerical and Lay Deputies, that it be respectfully requested of the House of

Bishops, to take measures for making known any errors or omissions in the octavo edition of the Book of Common Prayer, published by Gaine in 1793, which was established by the forty-third canon as the standard book; so that they may be avoided or supplied in future editions; and that they be also respectfully requested to correct and supply any errors or omissions in the calendar, and tables prefixed thereto, and to extend the table of the days on which Easter will fall for two cycles of moon, from the year of our Lord 1823.

The House of Bishops concurred in the above resolution, and the presiding Bishop was requested, with such persons as he may think proper to associate with him, to take order on the subject of the same.

A canon having been proposed in the House of Clerical and Lay Deputies, entitled "*of the officiating of persons not regularly ordained, and repealing the 35th Canon*,"—the same was non concurred in by the House of Bishops, who transmitted, with notice of this, the following statement of their reasons:—

The Bishops have found by experience, that such ministers in many instances preaching in our churches and to our congregations, avail themselves of such opportunities to inveigh against the principles of our communion; and, in some instances, have endeavoured to obtain a common right with us in our property. It is therefore not from the want of charity to worthy persons dissenting from us, but for the maintaining of such charity, and to avoid collision, that we declare our non-concurrence.

The Bishops further declare their opinion concerning the thirty-fifth canon, as it now stands, that it does not prohibit the officiating of pious and respectable persons as lay readers in our churches, in cases of necessity or of expediency; nor the lending of any church to any respectable congregation on any occasion of emergency.

The following resolution was adopted in the House of Clerical and Lay Deputies.

*Resolved*, That a committee of this

house be appointed to take into consideration the practicability and expediency of providing a fund to be at the disposal of the General Convention, and that the same committee be requested (should they deem it expedient) to report to the next General Convention a plan for raising and maintaining such a fund, and that they be further empowered to collect and hold any monies in trust, for the disposal of the General Convention.

The Rev. Mr. Onderdonk, the Rev. Mr. Kemper, Richard Harison, Esq. Joshua Jones, Esq. and William Meredith, Esq. were appointed the committee.

It was resolved in the House of Clerical and Lay Deputies, that the Rev. Mr. Kemper, the Rev. Mr. Boyd, and Thomas M'Euen, Esq. be a committee, on the part of this house, in conjunction with a committee to be appointed by the House of Bishops, should that House agree thereto, to make a collection of the Journals of the General Conventions, and of the several diocesan conventions, and of other important documents, connected with the history of the Church in the United States; and to deposit the same, subject to the disposal of the General Convention, in such hands as may be deemed proper, for the present, and until a further order of the Convention.

The House of Bishops concurred in the above, and appointed the presiding Bishop the committee on their part.

It was resolved, that the next General Convention meet in the city of Philadelphia.

A Constitution for the Protestant Episcopal Missionary Society in the United States, for Foreign and Domestic Missions, was adopted, and the following Gentlemen, appointed by the House of Clerical and Lay Deputies, Managers of the same:—

*Pennsylvania.* The Rev. Jackson Kemper, the Rev. George Boyd, the Rev. Wm. Augustus Muhlenberg, Messrs. Richard North, C. N. Banker, Stephen North, John Read, John Claxton, Charles Wheeler, Israel Rinsman, Hugh De Haven, jun. and Richard S. Smith.



*South-Carolina.* The Rev. Christopher E. Gadsden, D. D.

*North Carolina.* The Rev. Gregory T. Bedell.

*Virginia.* The Rev. Wm. H. Wilmer, D. D. the Rev. Wm. Meade, and the Hon. Bushrod Washington.

*Maryland.* The Rev. Wm. E. Wyatt, D. D. and the Rev. John P. K. Henshaw.

*Delaware.* The Rev. Richard D. Hall.

*New-Jersey.* The Rev. Abiel Carter.

*New-York.* The Rev. James Milnor, D. D.

*Connecticut.* The Rev. Nathaniel S. Wheaton.

*Massachusetts.* The Rev. Thomas Carlile.

In the House of Clerical and Lay Deputies the following resolution was passed:—

*Resolved,* That the Committee of this House appointed to superintend the printing of the journal and pastoral letter, be directed to cause to be printed one thousand copies of the journal of the present Convention, a like number of the journal of the last Convention, and an equal number of the pastoral letter; and also to prepare and report to the next General Convention the Constitution of the Church as it was originally adopted in 1789, and the canons in the order in which they were adopted, noticing in italics the alterations in, and additions thereto; their report to be accompanied by an index of the principal matters contained in the constitution and canons.

The Convention was closed by the singing of the 133d Psalm in metre, and by the use of several appropriate collects and prayers of the Liturgy, and the benediction by the presiding Bishop.

The list of Clergy published with the journal, according to the canons, contains the following numbers:—

Maine, 2—New-Hampshire, 4—Massachusetts, 13—Vermont, 5—Rhode-Island, 7—Connecticut, 39—New-York, 74—New-Jersey, 15—Pennsylvania, 28—Delaware, 4—Maryland, 48—Virginia, 29—North-

Carolina, 7—South Carolina, 27—Ohio, 7—Total, 309. Of whom nine are Bishops, respectively, of the Eastern Diocese (comprising Maine, New-Hampshire, Massachusetts, Vermont, and Rhode-Island), Connecticut, New-York, New-Jersey, Pennsylvania, Maryland, Virginia (with which is provisionally connected North-Carolina), South-Carolina, and Ohio.

*Canons passed in General Convention, in 1820.*

#### CANON I.

*Repealing a part of the forty-fifth Canon, passed in 1808.*

THAT part of the forty-fifth canon which requires the Episcopal addresses inserted on the journal of each state or diocesan convention, to be read in the House of Clerical and Lay Deputies in General Convention, is hereby repealed.

#### CANON II.

*Repealing the first Canon, passed in 1817.*

The principal object contemplated by the first canon passed in General Convention in the year 1817, having been accomplished by the election and consecration of a Bishop for the diocese of Ohio, the said canon is hereby repealed.

#### CANON III.

*Concerning Pastoral Letters.*

Whereas there is reason to fear that the pastoral letters issued from time to time by the House of Bishops, and addressed to the members of the Episcopal Church, fail of their intended effect, for want of sufficient publicity; it is hereby made the duty of every Clergyman having a pastoral charge, when any such letter is published, to read the same to his congregation on some occasion of public worship.

#### CANON IV.

*In addition to the seventeenth Canon, passed in 1808.*

In the case of a Minister of some other denomination of Christians applying for holy orders in this Church,

the standing committee may receive testimonials of his piety, good morals, and orderly conduct, from twelve members of the denomination from which he came; provided the members of the committee have such confidence in the persons thus testifying, as to satisfy them of the correctness of the testimony; and also a testimonial to the same effect from at least one Clergyman of the Protestant Episcopal Church.

#### CANON V.

*Amending the seventeenth Canon, passed in 1808.*

When any person, not a citizen of the United States, who has officiated as a Minister among any other denomination of Christians, shall apply for orders in this Church, the Bishop to whom application is made, shall require of him (in addition to the qualifications made necessary by the seventeenth Canon), satisfactory evidence that he has resided at least one year in the United States, previous to his application.

#### CANON VI.

*Of the Consecration of Bishops during the recess of the General Convention.*

If, during the recess of the General Convention, the Church in any state or diocese should be desirous of the consecration of a Bishop elect, the standing committee of the Church in such state or diocese may, by their president, or by some person or persons specially appointed, communicate the desire to the standing committees of the Churches in the different states, together with copies of the necessary testimonials: and if the major number of the standing committees shall consent to the proposed consecration, the standing committee of the state or diocese concerned shall forward the evidence of such consent, together with other testimonials, to the presiding Bishop of the House of Bishops, who shall communicate the same to all the Bishops in this Church in the United States; and if a majority of the Bishops should consent to the consecration, the presiding Bishop,

with any two Bishops, may proceed to perform the same; or any three Bishops to whom he may communicate the testimonials.

The evidence of the consent of the different standing committees shall be in the form prescribed for the House of Clerical and Lay Deputies in General Convention; and without the aforesaid requisites, no consecration shall take place during the recess of the General Convention. But in case the election of a Bishop shall take place within a year before the meeting of the General Convention, all matters relative to the consecration shall be deferred until the said meeting.

The fifth canon is hereby repealed.

#### CANON VII.

*To govern in the case of a Minister declaring that he will no longer be a Minister of the Church.*

If any minister of this Church shall declare to the Bishop of the diocese to which he belongs, or to any Ecclesiastical authority for the trial of clergymen, or, where there is no Bishop, to the standing committee, his renunciation of the ministry, and his design not to officiate in future in any of the offices thereof; it shall be the duty of the Bishop, or, where there is no Bishop, of the standing committee, to record the declaration so made. And it shall be the duty of the Bishop to admonish, or to suspend him, or to displace him from his grade in the ministry, and to pronounce and record, in the presence of two or three clergymen, that the person so declaring, has been admonished, or suspended, or displaced from his grade in the ministry in this Church. In any diocese in which there is no Bishop, the same sentence may be pronounced by the Bishop of any other diocese, invited by the standing committee to attend for that purpose. In the case of displacing from the ministry, as above provided for, it shall be the duty of the Bishop to give notice thereof to every Bishop of this Church, and to the standing committee in every diocese wherein there is no Bishop.



The second canon of 1817 is hereby repealed.

### CANON VIII.

#### *Concerning Candidates for Orders.*

In addition to the testimonials produced by a person wishing to become a candidate for holy orders, as prescribed by the seventh canon, he must lay before the standing committee a satisfactory diploma, or certificate, from the instructors of some approved literary institution, or a certificate from two presbyters, appointed by the Ecclesiastical authority of the diocese to examine him, of his possessing such academical learning as may enable him to enter advantageously on a course of theology.

When a person applying to be admitted a candidate, wishes the knowledge of the Latin and Greek languages, and other branches of learning, not strictly Ecclesiastical, to be dispensed with, the standing committee shall not recommend him as a candidate, until he has laid before them a testimonial, signed by at least two presbyters of the Church, stating that, in their opinion, he possesses extraordinary strength of natural understanding, a peculiar aptitude to teach, and a large share of prudence.

Done in General Convention, in the city of Philadelphia, in the year of our Lord 1820.

*By order of the House of Bishops.*

**WILLIAM WHITE,**  
Presiding Bishop.

*Attested.*

**WM. AUGUSTUS MUHLENBERG, Sec'y.**

*By order of the House of Clerical and Lay Deputies.*

**WILLIAM H. WILMER,**  
*Attested.* President.

**ASHBEL BALDWIN, Secretary.**

*Constitution of the Protestant Episcopal Missionary Society in the United States, for Foreign and Domestic Missions, adopted in General Convention, 1820.*

#### OF THE NAME AND OFFICERS.

1. THIS institution shall be designated "The Protestant Episcopal

Missionary Society in the United States, for Foreign and Domestic Missions." Its officers shall consist of a president, vice-presidents, two secretaries, and a treasurer, together with such other officers as may be deemed necessary.

2. The affairs of this Society shall be conducted by a board of twenty-four managers, to be appointed by the General Convention, twelve of whom shall reside in or near the city of Philadelphia, and six members shall constitute a quorum for the transaction of business.

3. The officers of this society, with the exception of those provided for in this constitution, shall be appointed by the board of managers, and continue in office during the recess of the General Convention, or until others are appointed.

4. The presiding Bishop of this Church shall be the president of this society, and the other Bishops, vice-presidents, in the order of seniority established in their house.

#### OF AUXILIARY SOCIETIES.

The board of managers shall take such measures as they may deem proper, to establish Auxiliary Societies; to secure patronage, and to enlarge the funds of the institution. The Bishop of every diocese shall be president of the Auxiliary Societies, organized in the same.

#### OF MEMBERS.

1. Every person subscribing, annually, the sum of three dollars, shall be a member of this society, during the continuance of such subscription.

2. Every person giving a benefaction of fifty dollars or upwards, at one time, shall be considered a patron of this society.

3. The subscription books shall be so arranged, that, at the time of subscribing, every person may contribute either to the cause of Foreign or Domestic Missions; and the money shall be appropriated according to the intention of the donor.

4. If any money shall be given to this society by individuals, congregations, or other societies, without specifying to what particular object it is

to be applied, the board of managers may appropriate it as they shall think best.

#### OF THE FUNDS.

All benefactions and donations, exceeding the sum of fifty dollars, made to this society, if requested by the contributors at the time of subscription or donation, shall be invested in some good and productive stock, and the interest only of such monies shall be appropriated to the objects of the institution.

#### OF THE DUTIES OF OFFICERS.

1. The board of managers shall have the power to make all bye laws necessary for their own regulation, and to appoint from among their number, all such committees, as shall be necessary to transact the various parts of duty assigned them.

2. The treasurer shall keep distinct accounts of the money received by him, whether to be applied to Foreign or Domestic Missionary purposes; and shall be required to render his account, at least once in every year, to the board of managers.

3. The board of managers shall make a full report of their proceedings, and of the funds of the society, at every meeting of the General Convention.

4. No missionary of this society shall be employed within the bounds of any organized diocese, except with the consent and approbation, and under the direction, of the Bishop; or, if there be no Bishop, the Ecclesiastical authority of the same.

#### CONCLUSION.

It is recommended to every member of this society, to pray to Almighty God for his blessing upon its designs, under the full conviction, that unless "He directs us in all our doings, with his most gracious favour, and furthers us with his continual help," we cannot reasonably hope either to procure suitable persons to act as missionaries, or expect that their endeavours will be crowned with success.

#### Account of two Persian Christians.

(From the Missionary Register for July, 1820.)

MUCH interest was excited, last summer, among many benevolent persons at Bombay, Madras, and other places, by two Persian Christians, who travelled to collect charitable contributions. The account given by them of the body of Christians to which they belong is very striking; and their apparent simplicity and integrity gained them very general confidence. The Rev. Messrs. Kolhoff and Sperschneider, Missionaries at Tanjore, of the Christian Knowledge Society, were so well satisfied, after due examination, of the truth of their representations, that they gave them a Testimonial to that effect. A member also of the Corresponding Committee, at Madras, of the Church Missionary Society, entered much into their case, and addressed to the Secretary of the Society a statement of various particulars. From these documents we have collected the following account of these Christians, and the body to which they belong:—

"Lucas John is about forty years of age; and states, that, by the blessing and grace of God, he has, for the last ten years, attended to the concerns of his soul. Joseph John, about twenty-three years old, has, since the age of fifteen, known the things belonging to his peace.

"Their native town is Chosrabad, in the Province of Hedesbegan, in Mesopotamia. It contains about 700 inhabitants, who are all of the same community with themselves.

"They are the offspring of ancient Jewish Christians, and are now suffering greatly under the government of Persia. Formerly, when under a Turkish Pasha, they enjoyed, in some degree, public justice and peace; but since they have been subjected to the power of Abbas Mirza, a son of the King of Persia, who resides at Tebriz, these poor Christians have been treated in a most intolerant and cruel manner; and have had to pay heavy taxes, beyond their ability. Two sons of Lucas John have been seized, and threatened to be made Mussul-



mans; but Mr. Armstrong, residing at Tebriz, has become security for the payment of 1,000 rupees; 500 of which are already collected, the rest still wanting. Since their acquaintance with Mr. Armstrong, they seem to have suffered less from their Mahomedan oppressors.

"The sum of 1000 rupees, required to satisfy the demand of their oppressors, who have retained the two children of their family as hostages for payment, amounts to much more than that sum according to the rupee of India, which is of less value.

"They collected about 700 rupees at Bombay, Cochin, Tanjore, and the intermediate places, and about as much more at Madras.

"The whole number of these Christians amounts to about 10,000. They have an Archbishop and three Bishops. The Archbishop resides at Mosul; one of the Bishops, at their native town of Chosrabad; and another at Meredeen, three days' journey from Mosul; and the third at Diarbekir. By the Mahomedans they are called Nazarenes, and Syrians by the Arabs; but, among themselves, Ebriam or Beni Israel; which name denotes their relation to the ancient Jewish Christian Church, as does also their present language, of which we got a proof; the Lord's Prayer and the Apostolic Creed being very like to the original Hebrew. They have no connexion whatever with either the Greek or Roman Churches.

"They hold the Doctrine of the Trinity in Unity: and declare Jesus Christ to be the Way, the Truth, and the Life; and that through him alone they are delivered from the wrath to come, and are made heirs of eternal life. They acknowledge only the two Sacraments, but both in the full sense and import of the Protestant Church.

"They have, at Chosrabad, a large Church, nearly of the size and appearance of the Scotch Kirk at Madras, which is a fine building. Through fear of the Mahomedans, who insult and oppress them, they assemble for Divine Worship between the hours of five and seven on Sunday mornings;

and, in the evenings, between six and eight. There are also Daily Services at the same hours. The women and men sit in opposite sides of the Church during the hours of Worship.

"The country is said to be covered with gardens, abounding with a great variety of fruits. The men are chiefly engaged in cultivation, and the women in spinning.

"Within the last ten years a School has been established, in which the average attendance of boys is about thirty. There is also a separate School for girls, consisting of but a few scholars; sometimes not more than three in number. In these Schools are taught the Four Gospels, (the names of which they repeated distinctly), the Psalms, and other books. The scholars are taken to Church morning and evening.

"These two men seem honest and simple men; and well acquainted with the truths of Christianity, though quite deficient in reading and writing. On being asked occasionally what success they had met with, they would invariably reply, in the most artless and unaffected manner, as if it was their ordinary style of speaking of their benefits and mercies, "God has given us," so much more—mentioning the amount. It is possible that their story may be fabricated; and, if so, 1400 rupees, though given from the best of motives, and, as such, not losing their reward, have been unhappily misapplied; but, if otherwise, how great the privilege to have ministered to the wants of a people who deserve an interest in the alms and the prayers of the whole Christian World!"

#### THE PSALMS.

*Extracts from the New Family Bible now publishing by T. & J. Swords, under the direction of the Right Rev. Bishop Hobart.*

(The passages within brackets are added to this edition by the American editor.)

**PSALM XXIII.** The sweetness of many of the Psalms in composition, sentiment, diction, and arrangement, has never been equalled by the finest productions of heathen poetry. And, I must confess, I never met with any image so truly pleasing and delightful, as the following description of

the Deity in the character of a shepherd.  
*Bp. Lowth.*

Ver. 1 The LORD is my shepherd;  
I shall not want.

[1. *The Lord is my shepherd; &c.*] In these words, the believer is taught to express his absolute acquiescence and complacency in the guardian care of the great Pastor of the Universe; the Redeemer, and Preserver of men. With joy he reflects, that he has a "Shepherd;" and that that Shepherd is JEHOVAH; one possessed of all the qualities requisite to constitute the pastoral character in the highest perfection. For where shall we find such unexampled diligence, such inexpressible tenderness, such exquisite skill, such all-subduing might, and such unwearied patience? Why should they fear who have such a friend? How can they "want," who have such a "Shepherd?" *Bp. Horne.*]

2 He maketh me to lie down in green pastures: he leadeth me beside the still waters.

[2. *He maketh me to lie down in green pastures: &c.*] The loveliest image afforded by the natural world is here represented to the imagination; that of a flock, feeding in verdant meadows, and reposing in quietness by the rivers of water, running gently through them. It is selected, to convey an idea of the provision made for the souls as well as bodies of men by his goodness, who "openeth his hand, and filleth all things living with plenteousness." *Bp. Horne.*]

3 He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake.

[To "restore," or bring back those that had "gone astray," that is, in other words, to "call sinners to repentance," was the employment of him, who, in the parable of the "lost sheep," representeth himself as executing that part of the pastoral office. By the same kind hand, when "restored," they are thenceforward led in "the path of righteousness;" in the way of holy obedience. *Bp. Horne.*]

4 Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff comfort me.

[To apprehend the scenery in this verse, we must conceive the Church militant and the Church triumphant as two mountains, between which lieth the "valley of the shadow of death," necessary to be passed by those who would go from one to the other. Over all that region of dreariness and desolation, extendeth the empire of the king of terrors, and the believer alone "feareth no evil" in his

passage through it; because he is conducted by "that great Shepherd of the sheep, whom God brought again from the dead;" Heb. xiii. 20; and who can, therefore, show us the path of life through the vale of death. In all our dangers and distresses, but chiefly in our last and greatest need, let "thy rod," the sceptre of thy kingdom, O Lord, protect us, and thy pastoral "staff" guide and support our steps; till, through the dreadful valley, we pass to the heavenly mountain, on which St. John saw "the Lamb standing with a great multitude redeemed from the earth," Rev. xiv. 1. *Bp. Horne.*]

5 Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil: my cup runneth over.

[Another set of images borrowed from a "feast," is introduced to give us ideas of those cordials and comforts prepared to cheer and invigorate the fainting soul; while, surrounded by "enemies," it is accomplishing its pilgrimage through life; during which time its sorrows and afflictions are alleviated and sweetened by the joys and consolations of the Holy One; by the feast of a good conscience; by the bread of life, the "oil" of gladness, and the "cup" of salvation, still full and "running over." *Bp. Horne.*]

6 Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the LORD for ever.

[6. *Surely goodness and mercy &c.*] The Lord our Saviour will provide for us on earth, and conduct us to heaven; where we shall dwell to "length of days," even the days of eternity, "one fold under one Shepherd:" a fold into which no enemy enters, and from which no friend departs: where we shall rest from all our labours, and see a period to all our sorrows: where the voice of praise and thanksgiving is heard continually; where all the faithful, from Adam to his last born son, shall meet together to behold the face of Jesus, and to be blessed with the vision of the Almighty: where "we shall hunger no more, neither thirst any more, neither shall the sun light on us, nor any heat. But the Lamb, which is in the midst of the throne, shall feed us, and lead us to living fountains of waters," Rev. vii. 16, 17. *Bp. Horne.*]

The natural homage which such a creature as man bears to an infinitely wise and good God, is a firm reliance on him for the blessings and conveniences of life, and an habitual trust in him for deliverance out of all such dangers and difficulties as may befall us. The man who always lives in this disposition of mind, when he re-



reflects upon his own weakness and imperfection, comforts himself with the contemplation of those Divine attributes which are employed for his safety and welfare. He finds his want of foresight made up by the omniscience of him who is his support. He is not sensible of his own want of strength, when he knows that his helper is Almighty. In short, the person who has a firm trust on the Supreme Being, is powerful in his power, wise by his wisdom, happy by his happiness. He reaps the benefit of every Divine attribute, and loses his own insufficiency in the fullness of Infinite Perfection. *Addison.*

### *Society for the Propagation of the Gospel, (in England.)*

REPORT FOR THE YEAR 1819.

The Domestic Proceedings of the Society, for the Year, will be here stated:—

#### *Receipts and Payments.*

The Benefactions, Legacies, Subscriptions, Rents, and Annuities of the Year, have amounted to 772*l.* 7*s.*, Dividends on Stock, to 4107*l.* 0*s.* 2*d.*, and the Annual Grant from Parliament for the North-American Colonies, to 7762*l.* 10*s.*—making the Income of the Year 12,641*l.* 17*s.* 2*d.*

These are the Current Receipts of the Year, and are independent of the Collections made under the authority of the King's Letter. A List of these Collections, which occupies 120 pages, is given with the present Report; but they are not yet brought to account by the Board.

The Expenditure has been 15,950*l.* 6*s.* 9*d.* This sum consists of the following items:—

Salaries and Grants to	£	s.	d.
Missionaries,	13,028	11	9
Salaries to Schoolmasters,	823	0	10
Pensions,	500	0	0
Exhibitions to Scholars at the College and Academy in Nova-Scotia,	613	4	2
Books sent abroad,	172	5	8
Salaries, Printing, & Incidentals,	813	4	4
	£15,950	6	9

#### *District Committees.*

The Society has formed Local As-

sociations in support of its designs, and identified these Committees with those of the Society for Promoting Christian Knowledge on this subject.

In furtherance of the designs of the Society to procure additional and permanent support from the public, in the extension of their operations to the most distant parts of the Globe, it was recommended to the District Committees, in aid of the Society for Promoting Christian Knowledge, to form themselves into similar Committees, in aid of the Society for the Propagation of the Gospel in Foreign Parts. These suggestions have, in a variety of instances, been entertained with the most perfect cordiality, and have already been productive of essential advantages. In a future year, when the arrangements of the Committees have attained greater maturity, the attention of the public may be drawn to them separately.

At a meeting of the Board, held on the 21st of January, it was agreed—

That the District Committees be invited to turn their attention to the important object of recommending to the Society orthodox and pious Clergymen, who may be disposed to offer their services in the North-American Colonies, or in the new scene of operations which has lately been opened to the views of the Society in Africa and the eastern part of the Globe.

#### *Address to the Public.*

An Address to the Public concludes the Report, the greater part of which is here given, as it presents a general view of the state and prospects of the Society:—

The Society cannot close their Report, without an endeavour again to draw the attention of the Public to the great and important objects for which they were originally incorporated; and to the religious benefits which, through their instrumentality, have been conferred, for a succession of years, upon a large portion of the globe. It may with great truth be affirmed, that the existence of the Church of England throughout the North-American Countries, as well in our present Dependencies as in the

Provinces comprehended under the name of the United States, is entirely owing to the exertions of the Society for the Propagation of the Gospel in Foreign Parts: and it is confidently believed, that an appeal to the liberality of those who value that pure Form of Worship, and those fundamental Doctrines of Christianity, which have ever been inculcated by the Ministers of its Communion, will not be made in vain. The grounds of this confidence are laid, in the public acknowledgment of the various services of the Society, in the increase of good order and morality, by all the public authorities, wheresoever its influence has spread; and in the growing wants of those territories, to which the tide of emigration has so rapidly flowed. During the last year, ten thousand emigrants landed at the port of Quebec only; suffering under every privation, which a long voyage and inadequate means of support could inflict. The Provinces of Nova-Scotia and New-Brunswick have been inundated to a still greater extent.—The poverty, which has driven these people from their native land, to seek shelter and provision in the uncultivated regions of the North, forbids any expectation even of the most scanty provision to be derived from their exertions for a Spiritual Instructor. A British Public, sensible of the value of those ministrations, will not allow their less fortunate brethren to live without that assistance with which they themselves are blessed, and gratefully acknowledge to be the source of comfort here, and a guide to eternal life hereafter.

The Southern parts of Africa offer to the benevolent heart the same field for its charitable efforts, in an increasing population destitute of every means of providing for their spiritual wants; large and uncultivated regions will be the scene of incessant toil and labour, leaving to the Colonist little leisure for the improvement of himself and family in the knowledge and practice of religion. Unsupported by the benevolence of others, and unprovided with a Christian Minister, his own sense of reli-

gion will diminish day by day; and the next generation may have to lament their ignorance of the true doctrines of salvation. The Society have not failed to make such representations to his Majesty's Government, as it is hoped may induce them to settle the Ecclesiastical Establishment on such foundation as may secure its prosperity in future ages: in the mean time, it will have to look for support, during the infancy of the Colony, to the benevolence of a British Public. A pledge has been given to the Government, that the Society will use its best endeavours to furnish the African Settlements with Missionaries duly qualified for their important charge: and it is confidently expected, that the Public at large will enable them to redeem that pledge.

The Society are not insensible to the great and extended liberality which has been evinced in the general collections of the preceding year, at the invitation of the Highest Authorities of the realm. It will be admitted, however, that the great Eastern Peninsula offers a field for the full employment of the whole of those resources; and that where an impression is to be made on the minds of men still unprepared for the reception of Divine Truth, greater exertions will be required, and greater demands will necessarily be made on the funds appropriated to that purpose.

It is the wish of the Society to enlarge the list of Annual Contributors; and to form a Fund, on which they may place a dependance for the future support of their Missionaries: and they earnestly intreat their friends to invite the attention of the Public to this special purpose—calling the more opulent to become Associated Members, and those in lower circumstances for smaller contributions: thus creating, throughout the country, an interest in the success of those operations, which have hitherto been the blessed means of diffusing Christianity, in its purest form, through the vast regions of North-America, and are now proposed to be extended to the other quarters of the globe.

*St. Martin's Library, March 17, 1820.*



The List of Contributing and Associated Members contains 345 names. When the local influence of District Committees comes to be fully exerted; this List will, we doubt not, be abundantly augmented.

*Observations on the Principal Days in  
November, 1820.*

WEDNESDAY, the 1st.

*All-Saints.*

Saint is a term which signifies holy, and is frequently applied in Scripture to the members generally of the Church of Christ, in consideration of the holiness of the spiritual society with which they are connected. In a more restricted sense, it denotes the character of those who duly appreciate the privileges, and are faithful to the obligations, of union with the mystical body of the Redeemer. It is to praise God for the grace which enables men to attain to this character, for the good examples which have been thus afforded, and for the glory that has thus redounded to his holy name; to propose to ourselves the lives of the godly as patterns for imitation; and humbly to ask for the directing and furthering influences of the Holy Spirit, that we may be enabled to follow them—that this comprehensive festival is established by the Church.

It should lead us to meditate on the characters and virtues of "the goodly fellowship of the Prophets, the glorious company of the Apostles, the noble army of Martyrs," and all the faithful servants of God, whom the Holy Scriptures represent to have attained, by grace through faith, to the exalted rank of SAINTS. We should delight to call to mind the faithful members of "the Holy Church, throughout all the world," who have adorned it by their lives, edified it by their doctrines, maintained its hallowed cause by their exertions and zeal, stood forth as the defenders of its purity and unity, or suffered and died in its behalf. Very appropriate, too, on this day, is pious recollection of the examples of those dear friends and relatives, who may have been removed from our fond embraces to the paradise of God. Trying as

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may be the sense of bereavement, with which this recollection will be coupled, there cannot but also be induced resignation to the will of God, who has seen fit to take them, a little before us, to an infinite removal from the troubles and trials of this mortal life, to a state of unalloyed happiness, in which we may meet them, never again to experience separation.

These holy recollections should produce, first, the lauding of God's name for the glory that has thus been brought to him, and the honour that has thus been paid, and the benefit that has thus accrued, to the cause of his religion and his Church. They should animate us to a holy resolution and effort to follow his blessed Saints in all godliness of living. They should encourage us by the exhibition of the glorious sufficiency of that grace, whereby frail and sinful man may attain to holiness and virtue. They should lead us to seek that grace in all appointed ways, that thereby our moral agency may be sanctified and directed to the cherishing of the faith, piety, devotion, and charity, which constitute that holiness, without which no man shall see the Lord—enjoy the smiles of his favour here, or the ineffable vision of his glory hereafter.

This festival brings to mind that interesting article of our faith—"The Communion of Saints"—not only their common participation of the blessings of the Church militant—its one Lord, one faith, one baptism, one divine rule of doctrine and practice, one ministry of reconciliation, one Source of sanctifying and saving grace, whence it flows through ordinances that form a firm and common bond of union; but, also, the more exalted fellowship of the members of the Church on earth, with those of the Church above. "The family" which "is named of our Lord Jesus Christ," exists both "in heaven and earth."\* The members of the Christian Church are come, not only into the society of fellow-members on earth, but, also, "to an innumerable company of angels, to the general assembly and church of the

\* Ephes. iii. 14, 15.

first born, which are written in heaven, and to the spirits of just men made perfect.\*

Christians! how heed you this distinguished honour? How do you conform to society so holy and so pure? Will it be a light matter, think ye, to shame it by the unholiness and impurity of your lives, or treat it with neglect and contempt by bringing to it insensibility to the exalted privileges, and awful responsibility to which it calls you? In this society, will ye be cold and indifferent to the glory of God, the high interests of his Church, and the eternal welfare of his intelligent creatures? Ah! your union with this society on earth is but a probation for its continuance in heaven. And if *that* be not secured, there will be but one other portion, the degrading, and eternally miserable society of the devil and his angels; in which, instead of the glorious hallelujahs to God and the Lamb, which will be the eternal and blissful employment of the Church triumphant, weeping, and wailing, and gnashing of teeth, will be your's everlastingly.

THURSDAY, the 2d.

*Thanksgiving-Day.*

This day, being "the first Thursday in November, (or, if any other day be appointed by the civil authority, then such day)" is directed by our Church, to "be observed as a Day of Thanksgiving to Almighty God, for the fruits of the earth, and all other blessings of his merciful Providence."†

That it is proper to set apart special times for grateful acknowledgment of mercies, for which we should always be thankful, is a proposition so sound in the judgment of an enlightened understanding, and so welcome to the feelings of a pious heart, that it receives the cordial assent of the great body of professing Christians, and has ever had the sanction of both ecclesiastical and civil authority. A solemn season of praise is calculated to fix most strongly in the mind those af-

fections of gratitude, love, hope, and trust, whose natural effect is piety and purity of heart. Who can rise from reflection on the varied mercies of a kind and beneficent Providence, without a resolution to be faithful and obedient to so good a God, and without feelings of horror for the ingratitude which must mark every violation of his holy will and laws?

Very salutary, then, is the practical effect of faithful observance of this prescription of the Church, often seconded by the recommendation of civil authority. It should lead us to devout reflection on the reasons which exist for making our returns of thanksgiving. They are, first, "the fruits of the earth," and the unnumbered comforts and conveniences which they impart. Every day blessings are those of which we are most prone to lose sight. Against this we should endeavour to guard; and remember that every meal we eat, and every garment we wear, is produced to us by the power and love of God, manifested in the profoundly mysterious operations whereby the productions of the earth receive the commencement, the progression, and the maturity of their growth and fitness for our use, either directly, or, by an equally mysterious process, through the medium of the animal creation. In these operations, air, light, heat, and moisture, are all made instrumental, and so controlled in their respective degrees of influence, as to produce an effectual security against the too profuse, or too sparing action of either, which would be injurious or destructive.

Thus has there been a wonderful combination of natural causes, all ordered and governed by the great God himself, for bringing to us any, even the least, comfort which we derive, directly or indirectly, from the fruits of the earth. Of what an immense plan of loving-kindness, therefore, is man the subject every day of his existence! Suppose, that but for one season, God should withhold even a single particular in the ten thousand circumstances that must co-operate to bring the fruits of the earth to a state of fitness for our use, and what widely

\* Heb. xii. 22, 23.

† Directions appended to the Tables of Festivals and Fasts in the Prayer Book.



spread misery, wretchedness, and destruction must ensue! And, O, do we not deserve this? Are we thankful as we should be? Do we feel that we are? Do our lives show that we are?

But, besides "the fruits of the earth," we are now called to thank Almighty God "for all other blessings of his merciful Providence." Let, then, each one seriously reflect on the claims his Maker has to this return. Let him reflect on his individual, domestic, social, civil, and religious blessings. Let him ask if he is in the enjoyment of health and competency, or has the means of comfortable subsistence. Let him ask, should bereavement or misfortune have been assigned him, if his lot has not mingled with it so much to alleviate, so much still to warrant hope, so much to induce cheerful resignation, as favourably to distinguish him from multitudes of fellow-sufferers, and still to call for gratitude and love. Let him survey his domestic relations, and appreciate the joys and comforts they afford. Let him reflect on the happiness afforded by his more extensive social and friendly intercourse. Let him turn his view to his country, its religious, political, and literary advantages; its natural and acquired facilities for prosperity, strength, and honour. Let him especially call to mind that most inestimable of all blessings, the religion of the Son of God, which imparts to its faithful followers peace and joy that the world can neither give nor take away; which adds sweetness to the endearments of domestic and of social life; which is the surest, and only sure, source of civil happiness and prosperity; which, besides the positive enjoyment that the devout observance of its duties, and the faithful cherishing of its spirit, add to the lot of man, however blessed in his temporal concerns—ministers joy, and hope, and consolation in the severest trials of his earthly pilgrimage, when all comfort from beneath the skies is miserable indeed; and especially in that most severe, when the world, and all things in it, recede and disappear, and eternity and judgment are full to the soul's view. Let him reflect on the

means with which he is blessed for attaining to the knowledge, and for cultivating the spirit of this best companion, guide, and friend to man, while passing his probationary term.

Such reflections, it cannot be doubted, will lead to a sense of dependence upon God, and of obligation for his kindness, which will render welcome to a heart possessed of sensibility and piety, the faithful observance of a day of solemn thanksgiving. They will present to it such a view of loving-kindness and tender mercies, as will engage the most devout and ardent affections in lauding and magnifying the holy name of God Most High.

And let it be seriously remembered, that if the mercies of God have not the effect of producing a grateful return, they will not merely be lost upon us, but even tend to our greater guilt and condemnation, by thus involving us in ingratitude—the blackest of human crimes.

But the return must not be only that of the lips. This, if alone, will be but abomination in the sight of God, and can only inflame his anger for its hypocrisy. The *heart* must *feel*, and the *life* must *show*, that we are thankful. The best and holiest affections of our souls must be devoted to the sacrifice of praise; and in our characters and conduct, we must exhibit the influence of God's goodness in redounding to his own glory. We must *benefit*, or we shall be unspeakably *injured*, by the mercies of heaven. Let us, then, bear in mind, that by whatever blessings our individual, domestic, social, civil, and religious situations may be attended, they constitute as many calls and means, for faithfulness in the respective duties those situations impose. To disregard these calls, and neglect these means, involve ingratitude and insensibility, for which we ought to blush, and awful danger, at which we ought to shudder. The contrary course will add largely to whatever of enjoyment may be in our lot; mitigate the trials with which we may be visited; open to us unspeakable consolations here, and the glorious

prospect of having the temporal blessings of our God, a prelude to those infinitely more rich and exalted, which are eternal.

—  
THURSDAY, the 30th.

*St. Andrew, the Apostle.*

This Apostle was the brother of St. Peter, and called to be a follower of Jesus at the same time with him.\* He appears to have been prepared, for the readiness he manifested to obey this call, by a previous interview with Christ, recorded in St. John i. 35—42. He was a disciple of St. John the Baptist, and standing with him when Jesus was passing, heard his Master bear testimony to him as "the Lamb of God." He, and another disciple of the Baptist, who was in company with him, immediately followed Jesus, and accepted an invitation to his dwelling, where they spent the remainder of the day. The interview thus occasioned, satisfied him that Jesus was the long predicted Messiah. Full of joy and admiration at having been blessed with the society of such a personage, he immediately finds his brother, and communicates to him the welcome intelligence—"We have found the Messiah." Anxious that his brother should share the privilege and honour, he brings him to Jesus. Some time after, they were both called to the apostleship.

As St. Andrew was thus the first Apostle who had an interview with our Lord, he has been designated, in the Church, as the *first called disciple*, although the call of his brother was contemporaneous with his. The festival devoted to his memory stands, therefore, first in the order of Saints'-Days in the ecclesiastical year.

The above brief notices of this Apostle are the principal ones afforded by the Holy Scriptures. The particulars of his ministry, as of that of several of his colleagues, are but little known, and remain to be revealed in that day, when the good and faithful servants of their God will receive due honour before the assembled universe.

In finding the Messiah, the Christ, he experienced not merely the joy and satisfaction arising from the honour and privilege of having been allowed to see and converse with him in his human form, but those infinitely higher emotions which were excited by discovering his sufficiency as a spiritual friend and companion, and being admitted to the exalted honour, and rich blessing, of holding spiritual communion with him. And thus he may be found by every one who seeks him aright—who feels his need of him—who reposes his whole trust upon his mercy—who faithfully uses the means he has appointed for union and intercourse with him—and, in the use of these means, disclaiming all trust in the merit of their performance, hopes only in his undeserved compassion and acceptance.

Christians! have you thus found your Saviour; found him sufficient for all your spiritual necessities, and altogether equal to the carrying of you safely through the troubles and trials of this life, to the glories of eternity? Have you found him the source of peace, and joy, and comfort? Have you found him the sanctifier, by his grace, of your hearts, the purifier of your lives, the subduer of your unholy, uncharitable, selfish, and vain-glorious tempers? If not: remember it is your own fault. It will be your own fault—O reflect on the awful consequences—if you are called to leave the world without having found Christ to be your sufficient and all-gracious Saviour. He is not far from every one of us. He waits that he may be gracious. He has pointed out to us how he would be sought. He enables us, and stands ready to confer increased ability, thus to seek him, *if we will*. But if we *will not*, our's is the dreadful guilt, and just will be the horrible punishment that must ensue.

If we have truly found Christ, we will strive, like the Saint whose memory is this day dear to the Church, to show our regard for the inestimable blessing, by consecrating to him ourselves, our souls, and bodies, all that we are, and all that we have. Like *his*, too, our hearts will be enlarged by emo-

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\* St. Matt. iv. 18.



tions of pious solicitude, that others may share with us the exalted privilege. How amiable, how heavenly, was his fraternal affection, when this blessed saint, having sought out his brother, "*brought him to Jesus!*" And how can consanguinity or friendship dictate emotions or acts of warmer love and more genuine kindness, than a desire and endeavour to bring to Jesus those who are near and dear; to make them feel their need of him; humbly seek him, and faithfully devote themselves to him! This is acting, indeed, a faithful and an affectionate part. It is doing that, of which, if God succeed it, time itself cannot comprise half the blessings; and the holy, happy tendency, is to pure and ardent affection, in kind proportioned, and in duration equal, to the joys of heaven.

#### *Delusions of Mind under which the Hindoos labour.*

(From the Missionary Register for July, 1820.)

MISERABLY has the understanding of the Hindoos suffered! They think that they can have no happiness, unless they find out what God did before he created the world. They think themselves to have no knowledge, unless they know the origin of sin. They search after the nature of God: and they pretend to find him in their breast; in their brain; in a straw; and they think that they have nothing of him, unless they have been absorbed in him; and all this, while they have not the least desire after a proper knowledge of his will, and conformity to that will. They see—hear—walk—act; yet there is no reality in all this! They transact business, as a sort of non-entities; and fancy themselves, with all their wickedness and deceit, to be so many little gods! The whole Hindoo population, with all their manners, customs, and ceremonies, are like a theatre, where men appear, and are not; where all is play and deception to the eye.

How necessary is it, therefore, for a Missionary to dive into these mysteries, in order to bring the Torch of Truth, in his preaching, into the dark

recesses of the ideas of the Hindoos! He must study their notions and views; and must adapt his conversation to them; if he does not do this, there is no probability whatever of their understanding us clearly: and hence is manifest the necessity of much conversation with the people, and of studying the books which have formed their minds.

#### *Superstitions of the People within the Ganges under the late Epidemic.*

(From the same.)

"A Brahmin gave me," writes Mr. Rhenius, "the following account of their views of the cause of the malady under which the people are now suffering:—'In ancient times, Mariamma, an evil goddess, thirsted after the blood of men; and, in order to get the power to satisfy her desire, she went to Siva, and made a great penance before him. Siva asked her what she desired? She answered, 'Give me the power of killing men.' So he gave it to her. From that time she goes about in the land, on her shocking profession. This is the Cholera Morbus. Sometimes she gets sorry, as it were, at her cruel desires; and, repenting, retires to a mountain, where she stays, inactive, for ten or twelve years: but then breaks forth with new fury upon men. Hence come the intervals of the ravages of the Epidemic.'

"To remain free from her attacks, they relate further, that 'when the semi-gods and Rishi saw the destruction which Mariamma made in the earth, they came with great lamentation before Siva, complaining against her, and saying, 'Why did you give such power to her?' Siva answered, 'She made so great a penance, that I was obliged to grant her request. But in order that there may be a deliverance from, and a defence against, her power, I give you here a Mantra (a prayer) which will secure any body that prays it.' Together with this Mantra, they have to perform certain ceremonies, offering oblations of rice," &c.

"Thus are these poor people deceived; and their hearts become steel-ed against all impressions of the truth.

"The leaves of a certain tree are thought very agreeable to Mariamma, and powerful enough to prevent her attacks. The people thread them, therefore, on a string; and tie it across the street, particularly at the entrance of their houses, where they place also some oblations to her."

On this subject, the Rev. Cornelius Traveller also communicates some intelligence. He writes, under date of Oct. 12, 1819—

"From the awful Epidemic which has afflicted the people around us, the Heathen are both alarmed and sensibly concerned. Great efforts are made to appease their deities. Offerings, the most extravagant, of almost every kind, have been presented to them. It would make your heart bleed to see numbers surrounding their Pagan altars, to officiate in an unpropitiating sacrifice, and blindly following the mandates of a crafty Priest. I have witnessed, at different temples, hundreds—men, women, and children—thus infatuated: pouring forth their libations of blood before their hideous idols, and vainly attempting to assuage the wrath of an unknown God, by services in which neither the judgment is informed nor the heart affected.

"You will scarcely give credit to what I relate of the conduct observed by these deluded creatures. A number of people, sometimes a whole village, will, at the instigation of the Priest, arm themselves with swords and other instruments of destruction, and parade through every part of it; brandishing their weapons in the air, beating their drums, and shouting with the vehemence of madmen, with a view to expel this disease from the borders. You may behold, across every door and through every street, small branches of a peculiar kind of tree tied together, in order to protect them from its ravages!

"If these are not arguments for increased exertion, and for more earnest supplication to God, that he would scatter the ignorance of the people, and save them from the awful consequences attendant on such practices, I know of none that are."

*Some Account of the Saadhs, by W. H. Trant, Esq.*

(From the same.)

IN March, 1816, I went, with two other gentlemen, from Futtighur, on the invitation of the principal persons of the sect, to witness an assemblage of them, for the purpose of Religious Worship in the city of Furrukhabad; the general meeting of the sect being, that year, in that city.

The assembly took place within the court-yard of a large house. The number of men, women, and children, was considerable. We were received with great attention; and chairs were placed for us in front of the hall. After some time, when the place was quite full of people, the worship commenced. It consisted solely in the chanting of a hymn; this being the only mode of public worship used by the Saadhs.

At subsequent periods, I made particular inquiries relative to the religious opinions and practices of this sect; and was frequently visited by Bhuwanee Dos, the principal person of the sect in the city of Furrukhabad.

The following is the substance of the account given by Bhuwanee Dos, of the origin of the sect:—

About the Sumbut year 1600, or 177 years ago, a person named Beerbhan, inhabitant of Beejhasur, near Narnoul, in the province of Delhi, received a miraculous communication from Ooda Dos, teaching him the particulars of the religion now professed by the Saadhs. Ooda Dos, at the same time, gave to Beerbhan marks by which he might know him on his re-appearance: 1. That whatever he foretold should happen. 2. That no shadow should be cast from his figure. 3. That he would tell him his thoughts. 4. That he would be suspended between heaven and earth. 5. That he would bring the dead to life.

Bhuwanee Dos presented me with a copy of the "Pothee" or religious book of the Saadhs, written in a kind of verse, in the Thenth Hindee Dialect; and he fully explained to me the leading points of their religion.



The Saadhs utterly reject and abhor all kinds of idolatry; and the Ganges is considered by them with no greater veneration than by Christians, although the Converts are made chiefly, if not entirely, from among the Hindoos, whom they resemble in outward appearance. Their name for God is "Sutgur;" and Saadh, the appellation of the sect, means servant of God. They are pure Deists; and their form of worship is most simple, as I have already stated.

The Saadhs resemble the Quakers, in their customs, in a remarkable degree.

Ornament and gay apparel, of every kind, are strictly prohibited. Their dress is always white.

They never make any obeisance or salam.

They will not take an oath; and they are exempted in the Courts of Justice; their asseveration, as that of the Quakers, being considered equivalent.

The Saadhs profess to abstain from all luxuries; such as tobacco, paun, opium, and wine. They never have nauches, or dancing.

All attack on man or beast is forbidden; but, in self-defence, resistance is allowable.

Industry is strongly enjoined. The Saadhs, like the Quakers, take great care of their poor and infirm people. To receive assistance out of the "punt" or tribe, would be reckoned disgraceful; and render the offender liable to excommunication.

All parade of worship is forbidden. Secret prayer is commended. Alms should be unostentatious: they are not to be done that they should be seen of men.

The due regulation of the tongue is a principal duty.

The chief seats of the Saadh Sect are Delhi, Agra, Jypore, and Furrukhabad; but there are several of the sect scattered over the country.—An annual meeting takes place at one or other of the cities above-mentioned, at which the concerns of the sect are settled.

The Magistrate of Furrukhabad informed me, that he had found the

Saadhs an orderly and well-conducted people. They are chiefly engaged in trade.

Bhuwanee Dos was anxious to become acquainted with the Christian Religion; and I gave him some copies of the New Testament, in Persian and Hindoostanee, which he said he had read, and shewn to his people, and much approved. I had no copy of the Old Testament, in any language which he understood well; but, as he expressed a strong desire to know the account of the Creation as given in it, I explained it to him from the Arabic Versions, of which he knew a little. I promised to procure him a Persian or Hindoostanee Old Testament, if possible.

I am of opinion, that the Saadhs are a very interesting people; and that an intelligent and zealous Missionary would find great facility in communicating with them.

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#### ORDINATIONS.

On the 4th Sunday after Easter, April 30th, the Right Rev. Bishop Moore held an Ordination in St. Paul's Church, Edenton, (N. C.) and admitted William Hooper and Thomas Wright to the holy order of Deacons, and the Rev. Richard S. Mason, Deacon, Minister of Christ Church, Newbern, (N. C.) to that of Priests. An appropriate discourse was delivered by the Rev. Adam Empie, Rector of St. James's Church, Wilmington, N. C.)

On the 2d Sunday after Trinity, June 11th, the Right Rev. Bishop Chase held an Ordination at Worthington, (Ohio), and admitted Philander Chase, jun. Professor in the Worthington College, to the holy order of Deacons. Morning prayer was conducted by the Rev. Samuel Johnston, Minister of Christ Church, Cincinnati, and an appropriate discourse delivered by the Rev. Intrepid Morse, Minister of St. James's Church, Zanesville, and St. Paul's, Steubenville.

On Friday, October 20th, the Right Rev. Bishop Hobart held an Ordination in St. Philip's Church, New-York, and admitted Peter Williams, jun. (a

coloured man), to the holy order of Deacons. Morning prayer was conducted by the Rev. Lucius Smith, Rector of St. Peter's Church, Auburn, and an appropriate discourse delivered by the Rev. Thomas Lyell, Rector of Christ Church, New-York. Mr. W. has charge of the congregation of St. Philip's, which is composed of coloured persons.

On the 21st Sunday after Trinity, October 22d, the same Right Rev. Gentleman held an Ordination in St. Ann's Church, Brooklyn, and admitted the Rev. William Barlow, Deacon, Minister, of St. John's Church, Canandaigua, to the holy order of Priests. Morning prayer was conducted, and an appropriate exhortation delivered, by the Rev. Henry U. Onderdonk, Rector of St. Ann's.

The Governor of New-York has recommended to the citizens of that state, the observance of Wednesday, December 6th, as a Day of Public Prayer and Thanksgiving.

ACCOUNTS have been received in England from the Expedition to the Arctic Regions of America, dated in January last, at which time the party were in comfortable quarters at Cumberland House. The cold was very severe—the Thermometer at 30° below 0. Game was abundant, and provisions plenty. They were to proceed northward as soon as the season would permit.

DIED.—In this city, on Friday, Oct. 6th, ELIZA, daughter of Gen. Matthew Clarkson.

Rarely has the death of an individual in private life excited more general, and more just sensibility. Possessing, in an eminent degree, those virtues and amiable traits of character, which add endearment even to the tenderest ties of consanguinity, and command esteem and impart happiness, in all the connexions of life—this interesting young lady was rendered yet more estimable, and has bequeathed to her friends recollections, on the which the mind yet more loves to dwell, by that spirit of genuine piety which controlled her heart, regulated her life, and largely increased her claims to respect and affection. Hence flows that

strong consolation which mingles with the sympathies of many hearts in a bereavement peculiarly trying to paternal affection, and deeply felt in the various connexions of consanguinity and friendship. Long will there be cherished a recollection of the example, by this dispensation removed for ever, of uniform attendance on the services of the sanctuary, not only on either part of the holy weekly festival, but, also, on those other days, when the Church would gratify the pious desire of her members to go up to the temple at the hour of prayer; and of that undivided attention, and devout participation in worship, which evinced how sincere was the profession, thus made, of devotion to the cause of Christ; a devotion which early induced, and uniformly maintained thankful acknowledgment of the Saviour's love, and humble and faithful seeking of his grace, in the hallowed service of the altar. Long will there be cherished, in pastoral recollection; in the affectionate remembrance strengthened by participation, and, it is not doubted, in a sense of perpetual obligation on the part of subjects of the benefit, the kind and unwearied assistance of the deceased, in the interesting and pious charity of Sunday School instruction.

These were among the fruits of that evangelical piety, which, combining the faith with the holiness of the gospel, securing the influence of Christian purity, propriety, and moderation, in a refined and elevated grade of society, preserving from its injurious maxims and usages, enhancing enjoyment of its innocent pleasures, and keeping steadily in view the better and only sufficient joys of religion and of heaven, has bequeathed to her surviving friends, the unspeakably happy recollection of evidences of a saving interest in the blood of the everlasting covenant, which speaks peace in the agonies of dissolution, and amid the terrors of final judgment; and which is the sufficient and sure passport to the eternal reward of those who humbly seek their God.

May this sudden removal, under circumstances, and at an age, peculiarly calculated to give its highest recommendation to all the happiness the world can bestow, operate as a serious warning! And may holy consolation and encouragement richly flow from the satisfactory testimony that has been afforded, of participation in that grace and mercy, through which the joys of time are exchanged for those infinitely more exalted, of eternity! That same grace and mercy are offered to us all. The same means for being their subjects are within our reach. May God dispose and enable us so faithfully to apply them, that we may die the death of the righteous, and have our last end like his!